



THE LIBERATOR.

VOL. III.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

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THE LIBERATOR

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THE LIBERATOR.

[For the Liberator.]

THE FIREBRAND.—NUMBER IV.

BY AN INCENDIARY PANATIC.
I asked one of the Methodist brethren very recently, what was the reason that their New-York Advocate and Journal, which weekly distributes 30,000 sheets, never even hinted at the question of slavery; especially as their own so highly eulogized discipline declares, that every slaveholder is in 'the gall of bitterness and the bonds of iniquity?' My friend replied, 'they are afraid, they dare not—a good conscience and faithfulness in duty would not too much. One such paper of sound doctrine, such as this Firebrand, No. III., which I showed him, would lop off 12000 subscribers in one month.'

This reminded me of the time-serving politician, who always shifted with the course of events; alleging, that a good conscience was a valuable article for him, he could not afford to possess such a jewel. It seems that the editors of the Advocate are of the same opinion. What! denounce man-stealing, when

they should lose the fingering of \$5000 per annum? No, no. Brother Capers may drive his slaves until they *caper!* and brother Watson may kidnap men's wives, and sell them as often as he chooses; and brother Rives may exchange women for sheep!—but and we forbear the dire detail. Philanthropists, however, these editorial Doctors can calumniate, and friends of humanity are reviled with applause; but no Methodist Advocate, no Quarterly Review, no Zion's Herald RINGS away at that felonious confederacy of men-stealers, which constitute the Methodist Episcopal Church, south of the Pennsylvania line and the Ohio. No, no! 'It would cost too much.' Truth is too precious a commodity thus to be obtained. In this respect, and upon the subject of slavery, a person who goes to the market kept by those time-serving, compromising editorial Hacksters, the Methodist Advocate and Review, to procure *christian* doctrine, would be like Christian and Faithful in Vanity Fair, who, when they were asked 'What will you buy?' answered—'We buy the truth!' but that article was not for sale among the servants of Beelzebub. And to our certain conviction, a man who would attempt to find honesty, freedom, reciprocal justice, 'bowels of mercies, kindness, humbleness of mind, meekness, and long suffering, forbearance, forgiveness, and charity which is the bond of perfectness;' (Colossians 3, 12—14); among the men-stealers in the Methodist societies at the south, gives evident proof that he is not fulfilling the apostolic precept; 'so run, that ye may obtain.'

The same truth may be asserted of all the other slave drivers of every sect who are nominal christians. They may be distinguished by different degrees of ferocity and conscience-seared felony; but they are all robbers and men-stealers; 'sinners of the first rank,' whose hearts are not right in the sight of God; and yet they are called christians by courtesy, and *actually and by right*, they claim to be received into the communion of the northern churches. These papers are not designed to discuss any strictly ecclesiastical questions—but a more popular and powerful argument on behalf of the Congregational discipline cannot be adduced, than the application of existing practice to slavery. We shall illustrate this topic.

Every christian society organized upon congregational principles, is master of its own privileges and rules. All the Baptist churches are thus constituted. In New-York, it is believed, and no doubt in many other places—no slaveholder is admitted to the communion among the Baptists; and instances have occurred of Baptist preachers, deacons and members, who were known to be slave drivers, having been obliged to withdraw from among the communicants at the commencement or after the beginning of the usual service at the Lord's table. This was correct, for it was their duty to eject the open, hardened, and alas! legalized felons from being found among the sons of God. But, 'mark you!' as the sagacious Mr Danforth saith; no Presbyterian church or Methodist society dare thus to act without fear of the consequences.

If a Presbyterian minister in New-York were to deny a slave-driving preacher or an elder, or a member of his own denomination admission to the communion upon the sole ground that he was a man-stealer, he would be ecclesiastically indicted for declaring the word of God and scattering the truth, that 'the tendency' of it in its application 'brings reproach' upon the clergy and church of kidnappers; and, therefore, that he may not be calumniated, embarrassed, undergo the form of a sham trial, be deposed, robbed, and cast out of the synagogue by the men-thieves; he will admit to the communion *Cainites* who kill their brethren, *Ishmaelites* kidnappers who buy and sell them, and *Edomites* who 'stand in the cross way to cut off those that escape.' Genesis 40: 15. Obadiah 13, 14, 15.

The Methodist Episcopal Church is in the same condition. Northern 'dough faces,' such as the Advocate and Review, and southern slave-drivers are all 'Heigh fellows! well met!' The latter rob the poor colored defenceless slave, and the former receives the spoil—and yet they are all christians, by courtesy; and in spite of the declaration of their own discipline, which enacts, that not one of them ever had a sincere desire to 'flee from the wrath to come.'

'I would rather be a dog, and bay the moon,
Than such a Christian!'

Probably the Methodist classes, separately, may have a little more exclusive jurisdiction; because this circumstance happened, as the anti-slavery men declare, some years ago, within the bounds of the Baltimore Conference.

On the western side of the blue ridge of mountains in Virginia, slavery, in some circuits at the time referred to, did not walk about in silver slippers, and was not hailed in the sunshine of *christian* applause. So said Christopher Frye, when a presiding elder among the Methodists in — district. Ask him! A Methodist preacher removed from the Virginia Conference with a view permanently to settle himself under the jurisdiction of the Baltimore Conference. At Charlottesville, Lynchburg, or Orange, a preacher may traffic, scourge, starve, or kill colored people, and the whites would excuse, if not justify him. At 40 miles distance west; but the mountain is between—he would deem it advisable to 'quit stealing!' It is the custom among the Methodists, when a minister is present at a class-meeting, that he shall lead the exercises. That preacher, whom I shall call Lynchburg, was present at a meeting of a class to which no slave-driver was admitted by their express rule. After the usual preliminary devotions, Mr Lynchburg proceeded to ask the usual questions; and probably the first member whom he addressed was one of the most 'fanatical firebrand incendiaries,' (as Messrs Danforth, Finley and Stone denominated HONEST CHRISTIANS,) in the whole United States, upon the subject of slavery. The conversation which ensued was to this effect.

Lynchburg. Well, brother K., how do you feel this week?

K. O! I feel well enough.

Lynchburg. That is not a proper or suitable answer.

K. Certainly it is. You ask me how I feel; and I tell you I feel well enough; what other answer can I give you?

Lynchburg. I meant how do you feel concerning the love of God in your soul?

K. Instantly started from his seat, and standing before the preacher in an attitude of mingled dignity, contempt and defiance; he uttered his christian feelings and indignation in these or similar words. 'Love of God! How can a negro-thief like you have the impudence to come here and talk to me about the love of God? Love of God! Away with you, you woman stealer. Go, and pay back the 300 dollars which you have in your pocket as the price of another man's wife; and restore her to her husband. A man come to our class-meeting to talk about the love of God with 300 dollars in his pocket, the price of a woman's and a wife's body and soul. Away with you, you negro-thief! Out from the class-meeting immediately!' and then turning round to the class-leader, who was silently enjoying the scene, and devoutly enraptured with the christian truth that he heard—'Jacob'—said K. with great kindness of feeling and solemnity—'if ever you let one of these negro-stealers come into the class-meeting again, we will turn you out too!'

It is only necessary to add, Lynchburg left the class-meeting, but as he was too hardened a knave to restore the 300 dollars and to emancipate the man's wife whom he had kidnapped; the anti-slavery christians never would permit the incorrigible Methodist preaching felon any more to take part in any public devotional exercises in that part of the country.

N. B. We request that the Methodist Advocate and Review will extract this class-meeting anecdote, for the benefit of their 12000 man-stealing subscribers.

The questions connected with christian discipline, as they advert to slavery, are so simple, that it is marvellous how any persons can have any difficulty respecting them; and were it not for the multitudes of criminals who are engaged in the felony, their dignified stations in society, and their christian titles and offices, the affair would be decided in a very summary form. But we boast of an equality of rights, of the impartiality with which our laws are administered, and of the reciprocal justice which equally appertains to all our citizens. All this high-flown vaunting is most attractive in theory: but what is the practice? We contend, that every citizen in the United

States has a valid cause of loud complaint upon this subject. Is it not most atrocious injustice to arrest one preacher for an attempt at violation, and imprison him for 7 or 8 years to the disgrace and ruin of his family, merely because the girl is white; and not to regard another who lives in continual impurity with others who bear a colored skin? Suppose a head of a College, or of a Theological Seminary, a D. D., S. T. P. and 20 other brethren of the same class were to unite and agree to steal as many horses as they could seize without punishment—and an honest preacher should bluntly tell them that they were a gang of horse-thieves;—suppose that these robbers were to meet together and charge the man who denounced them as horse-stealers, with being a calumniator, and one who told truth, 'the tendency of which is to bring reproach upon the clergy;'—suppose that these same horse-stealers should proceed to a mock trial, condemn the honest preacher, and eject him from the ministerial office, so far as their ungodly sentence could avail;—and suppose hundreds of other ecclesiastics, civil judges, lawyers, legislators, &c. should all unite to uphold their innocence, and to declare that horse-stealing is an evil; that the horses which these doctors, and M. A.'s, and A. B.'s, had purloined and still retained as their own property, are an evil inherited from their ancestors 200 years ago, and that they are very anxious to get rid of the evil, while they continue to catch any stray horse which they can find, and to steal every horse which they can seize:—what would you say? That these preachers are the most virtuous part of the community; that their condition is to be pitied, not harshly censured; and that every man who proposes that this horse-stealing system shall be instantly abolished, shall be scouted as a 'firebrand, an incendiary, and a fanatic?' Not at all—you would not stop to inquire whether they are L. L. D. or A. M.—you would say he is a horse-thief, and to prison he shall go for the public safety.

But suppose the same 20 nominal clergy, with a Professor or two of Theology &c. as their leaders, had united and covenanted to kidnap as many men, women and children as they could enslave—and an anti-slavery minister should honestly preach, that they were a gang of men-stealers; suppose that these same slave-drivers were to assemble and accuse the preacher who declared that they were men-stealers with slander and with reproaching the innocent, honorable and pious clergy;—proceed to a mock trial, declare the faithful preacher guilty, and excommunicate him from that 'synagogue of Satan,' the community of men-stealers, called christians by courtesy;—and suppose hundreds of other craftsmen felons ecclesiastical, civil and hypocritical, should all unite to assert their strict righteousness, and to declare that man-stealing is an evil; that the men, women, and children, possibly christians, which these D. D.'s and A. B.'s stole, and whom they torture, drive and traffic as slaves, are a necessary, unavoidable evil bequeathed by their man-stealing progenitors during the lapse of two centuries, and that they are very desirous to be exonerated of the evil while they pertinaciously kidnap every child born within their felonious grasp, and to lacerate every human creature with a colored skin whom they have stolen. I do not now ask, what would you say? because the question has already been formally and deliberately answered—after three years ecclesiastical investigation. That answer is recorded in *perpetuum rei memoriam*; and to the unceasing stigma of the General Assembly of the Presbyterian Church of the year 1818, of which some of the Papal councils to carry on 'the mystery of iniquity' are the exact prototypes; they solemnly adjudicated, under the usurped prerogatives and blasphemous title of a 'court of Jesus Christ,' that men-stealers are the most honorable christians and gospel ministers; or what is worse, that a minister of the gospel who preaches against man-stealing, is not a fit minister for the Presbyterian Church! You probably doubt this statement. I refer you to the records of the General Assembly of the Presbyterian Church. Dr Ely, the present stated clerk, must certify the whole, as it appears upon their proceedings; whenever called upon by any persons who choose to demand a copy of their ungodly doings; and thus he will put *brimstone* upon the firebrands of

ONESIMUS.

[From the Genius of Temperance.]
HUDSON, Ohio, March 21, 1833.

THE CHRISTIAN SPECTATOR'S DEFENCE OF
'SLAVERY AND COLONIZATION,'
AGAINST
ABOLITION PAMPHLETS.

[BY ELIZUR WRIGHT, JR.]

(Continued.)

Says the reviewer, 'We go farther. This author not only misconstrues, but he garbles, mutilates, and interpolates false explanations, to make his misconstructions more effectual. Take the following example of a quotation from the same document from which the preceding was selected:—

'He [the planter] looks around him and sees that the condition of the great mass of emancipated Africans is one in comparison with which the condition of his slaves is enviable; and he is convinced that if he withdraws from his slaves his authority, his support, his protection, and leaves them to shift for themselves, he turns them out to be vagabonds, and paupers, and felons, and to find in the work-house and the penitentiary the home which they ought to have retained on his paternal acres. p. 62.'

Here the writer, taking for granted a palpable absurdity—namely, that a slaveholder can be 'convinced' that it is impossible to exchange slave labor for free, without turning out his laborers to become vagabonds and felons—apologizes for the slaveholder who holds on.

But the reviewer says, the writer was not speaking of 'the planter,' that is, of planters in general, but of *conscientious planters*.—'really desirous to benefit their slaves.' Mr. Garrison was probably too obtuse to recognize the distinction between the *robber*, and the *conscientious robber*; and I must confess, for my own part, that I, too, am as blind as a bat to it, therefore, I leave the reviewer to make the most of his 'interpolation.'

The fourth and last passage on which the reviewer remarks, is taken from his own review in the Christian Spectator for September, 1830. He blames the author for quoting, as in one paragraph, three sentences which, in the review, are not so connected; and for omitting the emphasis on the word '*existence*.' That the reader may see the justice of his complaint, I shall give the passage containing the quoted sentences entire; that which was omitted by Mr. Garrison shall be enclosed in brackets. The occasion of these remarks was this. The reviewer was about to consider the result of the Colonization Society in relation to slavery in this country, and he deems it necessary first to mention some things, 'which the friends of universal liberty are prone to overlook.' While he 'dissents from the style in which they are ordinarily expressed,' he 'readily assents to very many of the ARGUMENTS' contained in 'the angry defence of slavery' uttered in the halls of Congress or published in the Southern journals! He then states some of the principles which regulate his own judgment, in the passage in question, as follows:

1. 'For the existence [*existence*] of slavery in the United States, those, and those only, are accountable who bore a part in originating such a constitution of Society. [The men who brought the kidnapped wretches from the shores of Africa, the men who bought the victims, the legislators who permitted and encouraged such a traffic—they must account to God for those crimes and for the natural results those crimes through all generations.]

2. The Bible contains no explicit prohibition of slavery.* [It recognizes, both in the Old Testament and in the New, the existence of such (?) a constitution of Society; and it lends its authority to enforce the mutual obligations resulting from that constitution. Its language is 'Slaves obey your masters,' and 'Masters give unto your slaves that which is just and equal, knowing that ye also have a master in heaven.' There is neither chapter nor verse of holy writ, which lends any countenance to the fulminating spirit of universal emancipation, of which some exhibitions may be seen in some of the newspapers.' [Chris. Spec. Vol. II. No. 5, p. 473.]

The candid, I might say the sane reader, will need no further evidence to convince him that the omissions must have been made either for the sake of brevity or from tenderness to the writer, and that the proper breaks were omitted by the mere inadvertence either of the editor or the printer.

But to be still more liberal to the reviewer, I will add his *third* and *fourth* heads.

3. 'Domestic slavery, in the light of the scriptures, and in the light of common sense, is justifiable to the same extent and on exactly the same principles, with despotism on a larger scale. The right and the wrong of both is materially, perhaps we should say precisely, the same. The Emperor of China has one hundred and fifty millions of slaves, [What does he ask apiece for them; and how many drivers armed with *cats* does he keep?] on a plantation of about thirteen hundred thousand

* The Bible contains no explicit prohibition of receiving stolen goods!!

*The reviewer illustrates the article in the New Testament upon slavery, by its action in a supposed case upon polygamy, of which, he says, 'it contains no express prohibition.' He asks, 'is polygamy, therefore, consistent with christianity? Can the Turk carry the New Testament into a harem, and read it and become a christian, and still be a polygamist? And I ask each other, Will the New Testament dissolve the serious relation' between the Turk and his concubines at once, or will it permit him to cohabit with them till they are prepared for freedom; or, till 'the powers that be' abolish the system?

* If there is any thing 'high minded' in a commendable sense, in South Carolina, it belongs to the negro. The slaveholder is, ipso facto, guilty of *meanness*—excused only by that of his Northern apologist.

† Says a noble spirited editor in an Eastern city, in a letter to the writer of this, 'They (the advocates of colonization) have been accustomed to put down Garrison in the view of the people, by denouncing his 'spirit of denunciation,' and by vilifying him as a villain of good men.'

1000

The Hon. Mr. Frelinghuysen, of New-Jersey, said before the American Tract Society, 'That the march of mind is no longer the march: it has become the rush of mind. He that reads must read as he runs.'

GEORGIA OUTDONE!!

The Rev. Mr Kirk, of Albany, in his last address before the Seamen's Friend Society, said of the great Erie Canal—'That canal is now a cold water canal. It had been decided that nothing was necessary for navigating it safely and prosperously but simple cold water. It is now the great artery of the temperance cause.'

\$300.30.

AFRICAN COLONIZATION.

Let those who employ slaves, realize that it would be better to hire even their slaves, or pay those whom they hire from others, than undertake to compel them to work.

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COMMUNICATIONS.

[For the Liberator.]

MISSTATEMENT CORRECTED.

Mr. Editor:—I learnt by a gentleman who was present at the meeting in the Federal-street Church, last Sabbath evening, that Mr. Finley said, if he had been rightly informed, there was but one teacher in the African Sabbath Schools in this city, that is opposed to the American Colonization Society. Now, Sir, will you permit me, through your columns, to ask Mr. Finley where he got his information? And who the one teacher is? Am I the one? If so, where are the seven others, who, to my certain knowledge, are totally opposed to it? And if I am not the one, I wish no person to say I am not opposed to the Colonization scheme. What! say I am not opposed to despotism in its most rigid form? Not opposed to cruelty? Not opposed to keeping my fellow men in ignorance and degradation? Not opposed to the libellous language of the Colonizationists, that 'the African belongs by birth to the very lowest station in society; and from that station he can never rise, be his talents, his enterprize, his virtues what they may.' You may say I am a fanatic; you may say I am a madman; you may say I am a fool; you may say I am an idiot; but do not say that I am not opposed to the Colonization scheme, for I believe it to be one of the most abominable schemes that the devil ever devised to ruin the bodies and souls of men. I abhor its deception; I abhor the idea of driving American citizens from their native soil; and in fact I view the whole Colonization scheme, with utter abhorrence. I should think myself very inconsistent, if I should go and teach the children the precept of Jesus Christ, 'as ye would that men should do unto you, &c. and then go away and support the Colonization scheme; for one is in direct opposition to the other. I hope that Mr. Finley will be courteous enough not to slander the Sabbath School Teachers in this way, for I consider it downright slander.

A TEACHER.

[For the Liberator.]

LETTER FROM ENGLAND.

Mr. Editor:—I send you for publication the following letter from a distinguished gentleman of Staffordshire, Eng. in which Mr. Danforth will have the pleasure to find 'authentic British opinions,' and not the 're-echo' of Mr. Garrison's defamation of the South and the Colonization Society.* The name of the writer I do not feel at liberty to publish, but will give it to any person who may have the curiosity to inquire.

JOSHUA COFFIN.

DEAR SIR:—I was much obliged by the favor of your communication under date of 19th of Oct. 1832, by the hands of Mr. C. The sentiments you express on the subject of Negro Emancipation are so congenial with my own that I shall be happy of your correspondence, and to give you any humble aid in my power. To behold two great nations, like yours and ours, the cradles of liberty, the emporiums of truth, and the arbiters (I was going to say) of the happiness of the world, still abetting, practising and defending slavery, is indeed a disgrace and crime, at which future generations will be astonished, at which God must now be displeased, and on account of which, unless we turn from our evil ways, he will assuredly visit us with his judgments. Rejoiced I am to say that the participation of Great Britain in this abominable injustice draws to a close. He, who caused the stars to fight against Sisera, has manifestly interposed by his providence in favor of our brethren in slavery. Their oppressors bankrupt in property as in character, are on their knees; their persecution of the Missionaries has brought these upright men as witnesses against them; their sanguinary rage and destruction of property has convinced the Government, that all temporising measures are delusive, and that nothing will either satisfy the nation or attain the ends of justice, but final and complete Emancipation. That blessed measure accompanied with suitable provisions, restraints and safeguards we shall have during the present Session, should the ministry keep in office, and should that not be the case, the event can only be delayed another Session, the voice of the people having settled the question, and that voice being irresistible! Such, Sir, is our position, such our prospects. The end attained, we shall be able to take a deeper interest in the question with you, and to lend you a helping hand towards removing the same cup of evil from your otherwise happy country.

Some ten years ago, when I visited your Colonization Society, and that their plans were precisely what you describe. The development of their plans, I lament to say, has realized what I heard, and you have so feelingly portrayed. So slavery with every tide is rolling into your southern States, and the free Negroes shipped off from out of them! Instead of importations having ceased in reality, as well as in name, they are carried on with impunity! Instead of useful plans to instruct the free blacks amongst you, your people send them abroad, lest the slaves at home should be discontented and troublesome! Instead of lessening slavery, the effect of this Society is to rivet its chains, and to banish Negro freedom from your shores!

* See Mr. Danforth's letter to Col. Stone.

Will such a Society be countenanced here, or its object regarded with approbation? No, no, Sir. We, who taught your forefathers, and suffered at home, while they expatriated themselves to New-England, will teach them a better lesson. We will receive them with respect, and give them the rites of hospitality, and thanks for the mistaken honor they have done us. After this we will point them to our happy laws—that every man landing on these shores is free; and exhort them, when they leave us, to carry that sacred principle back to their own country, abandon their colonizing notions, and henceforth direct their endeavors to the emancipation of the negroes at home. To do this should be your grand and united object. Difficulties, I am aware, are before you; the slave States are jealous and rife for resistance to any thing like legislative interference; but admit no more slave States into the Union, raise a moral hurricane against the barbarity, give it no quarter, and press upon it on every side, till it fears to shew itself. Let the Ministry of religion denounce it in your congregations; let the teachers of youth denounce it in their schools; admit no slaveholder into public office, or Christian communion. Point to them Hayti, South Africa, and shortly, 'The British West Indies,' and tell them, free negroes will do their work better than slaves;—and that in emancipating themselves, they will obtain the noblest of triumphs, by emancipating themselves, and redeeming the character of the American nation!!

I send you, Sir, a few of our last publications with my hearty wishes for your health, happiness and the success of your praiseworthy endeavors. Remember me to all friends, being like minded, with the same friendly wishes, and should you be intimate with any of the Colonization Society, pray say you have heard from an Englishman, who begs them to reconsider their ways, repent, and reform, or else to turn out and colonize themselves along with the victims of their mistaken policy.

I know your city well; that there is excellent feeling in it, I hope matured into evangelical friendship. Every blessing attend it, and yourself especially.

Very truly yours,

March, 19, 1833.

[For the Liberator.]

B. K. JR. TO ONESIMUS.

I dislike controversy upon subjects which are of minor importance; and when I wrote the article to which you have replied, I had no expectation of eliciting it. I considered then, and do still consider, the charge brought against the Methodist Episcopal Church as a very serious one. You placed it upon a level with an Institution in this country, which is reprobated by a large portion of the community, because it veils all its official proceedings behind the screen of secrecy. But this is not all. You placed us upon a level with a foreign association, base in its projects and infamous in its operations, the essential characteristic of which is secrecy. Why is masonry opposed? Because it is a 'secret Institution.' Why does Jesuitism bear so odious a aspect? Because of its dark deeds, planned at the midnight hour. Was it then 'manly or generous' to present the view you did of Methodism? From what I knew of 'Onesimus' I expected a reply—but not such an one as I have read. You say that you 'shall substantiate the libel.' Have you done it? If assertions are to be considered equivalent to arguments in settling this question, you have triumphantly; but if they are to possess no more authority, than they usually do, you have not,—whatever 'many Methodist' who have read the Firebrand, No. III. and approved it all, may say, notwithstanding.

1. You assert that 'the Methodist Episcopal Conferences, always used to hold their sessions with closed doors,' &c. Now, Sir, you have doubtless official documents by which you can prove this. Will you produce them? If you cannot, will you produce the declaration of responsible individuals, who have been long and thoroughly acquainted with the entire economy of Methodism, and who still remain members of the Church? I challenge you to substantiate it by such a reference. Until you do, the 'Boston Methodist Brethren,' will believe you to be involved in a dilemma, from which you cannot extricate yourself, except by candidly withdrawing the proposition.

2. Your second assertion, that 'the proceedings of those Conferences were so secret that no member dared to divulge them with impunity,' is not true. Prove it.

3. Your third and fourth assertions are, I presume, correct, as they came under your own observation. But does the fact you mention form a sufficient basis for the sweeping charge you made? What! because you went to the door where the General Conference was in session, three or four times, and found it closed, would you infer that all the Methodist Conferences in the United States should be classed with Masonry and Jesuitism in point of secrecy? I do hope, for the honor of the writer of 'the Firebrand,' you do not adopt such wholesale conclusions. There are particular cases, we admit, such as the examination of charges preferred against the moral character of a minister, when the doors are closed. These, however, but seldom occur; and, of course, are exceptions to the general rule. Probably the one you mention was a case of that kind.

4. Your fifth assertion is to me a new fact in ecclesiastical history. It is as follows:—'The secrecy with which all the proceedings of the Methodist Conferences were transacted, was one of the grand causes of the recent secession of the Reformers.' I never knew before there were more than two 'grand causes' that operated to produce that event, viz.—'The Episcopacy of the Church, and its refusal to admit lay delegates to its Annual and General Conferences. I have now lying before me a pamphlet published by a clergyman of the Methodist Protestant Church, mentioning those distinctly as the 'grand causes' of separation. Have the goodness, then, to prove your proposition.

With your explanation the Boston Methodist Brethren will not be satisfied;—for you have nearly drawn out the original charge in detail. I am a friend to the cause of immediate emancipation, and would not throw a straw in the way of its advocates. But I still do not believe that in order to accomplish this, the platform of the Methodist E. Church should be held up to public scorn. B. K. JR.

BOSTON.

SATURDAY, JUNE 1, 1833.

DEBATE ON COLONIZATION.

A public discussion took place on Thursday morning last, at 9 o'clock, at Park-street meeting house, on the subject of Colonization, between PROFESSOR WRIGHT of the Western Reserve College, and ROBERT S. FINLEY, Esq. of Cincinnati.

The chair was taken and prayer offered by the Rev. Dr. DANA of Newburyport.

The following proposition was then discussed:

'The operations and publications of the American Colonization Society tend to increase the prejudice already existing against the people of color.'

Professor WRIGHT spoke in defence of the proposition 30 minutes. His remarks were forcible, and directly to the point. He proved to a demonstration, that the Colonization Society was founded in prejudice, and that its operations have a tendency to render the prejudice still more inveterate.

Mr. FINLEY spoke 30 minutes in reply. Instead of meeting the arguments of his opponent, he wandered from the question, and amused the audience with a multitude of Munchausen tales, which had no more relation to the subject than the reveries of a love-sick maid. He abused and calumniated Mr. Garrison, in a manner which convinced us that his regard for the truth was overbalanced by his malignity. We wonder that he was not called to order by the Chairman.

They next proceeded to discuss the following proposition:

'The influence of the Colony, as it is at present managed, is injurious to Africa.'

Professor WRIGHT spoke in the affirmative 30 minutes. He showed that the Colony was cursing Africa by the introduction of ardent spirits, and by war with the natives. A Colony under military regulations could not be instrumental in Christianizing any heathen country. For the truth of this proposition, he appealed to history.

Mr. FINLEY spoke 30 minutes in reply. Again he wandered from the question, and spent his time in telling stories and abusing Mr. Garrison.

Professor WRIGHT then closed the discussion on his part by an animated speech of ten minutes in length. Mr. Finley followed for the same length of time, during which he showed an utter disregard of the command, 'Thou shalt not bear false witness against thy neighbor.' His abuse of Mr. Garrison and the Anti-Slavery Society must have excited the indignation of every candid mind.

Thus closed the debate. We think the effect will be good. It will excite further inquiry, and lead candid men to investigate the claims of the Colonization Society. This is just what we want, and if such is the result, we shall be satisfied.

The two following propositions were discussed by the same gentlemen, in Bowdoin-street meeting house yesterday afternoon. Particulars in our next.

'The operations and publications of the Society tend to perpetuate slavery.'

'The only hope of abolishing slavery lies in promulgating the doctrine of IMMEDIATE EMANCIPATION.'

We intend, if possible, to publish a full report of the debate in a pamphlet.

VERMONT CHRONICLE.

By what authority Mr. Tracy 'supposes' that the 'extracts' from a communication published in the Liberator of May 11, 'are an example of the candor, with which Anti-Colonizationists always acknowledge the benevolence and goodness of Colonizationists at the North,' we are not able even to conjecture. No allusion is made in the communication to 'Colonizationists at the North,' and of course no impeachment of the motives which induce such men as Hon. Elijah Payne, and Rev. C. Wright, of whom the writer of the communication probably never heard. We cheerfully admit, we have always admitted, that there are many excellent men at the North, who are in favor of the Colonization Society; but does Mr. Tracy suppose that the purity of the motives of any man or body of men in New-England proves, or can prove the principles of the

American Colonization Society to be in accordance with the revealed word of God?

Messrs. Payne and Wright approve of the principles of the Colonization Society—ergo, they must be correct. Is that the way to reason? The pilgrim fathers, in piety and devotedness, were not inferior to any of their descendants, and yet they cordially approved of the hanging of the Quakers; ergo, hanging Quakers was a righteous business. Fourteen Pequots were sent to Bermuda as slaves for life, and exchanged for negroes by the first settlers of Connecticut; ergo, swapping Indians for negroes, expatriating, and making them slaves for life, is perfectly justifiable.

On the same principle, hanging the reputed witches a generation later, rum drinking, tobacco smoking and chewing, slaveholding and kidnapping on the coast of Africa, can be fully justified. The Rev. John Newton continued in the African slave trade long after he believed himself to be a Christian; ergo, kidnapping is an honest employment. The celebrated Indian Apostle, the Rev. John Elliot, believed that the war with the Indians was a judgment of God upon the people for wearing wigs. The excellent Judge Sewall was also a great Anti-wig man. He severely censured the Rev. Mr. Willard for wearing that abomination, advised an Essex clergyman not to go through Salem, on his way home, for if he did his 'cousin Noyes would take him to do' for wearing wigs; and concludes a panegyric on the Rev. Mr. Moody by saying, 'he was an excellent man and a great enemy to wigs;' ergo, wearing wigs was worse than the slave trade and slavery.

On this latter subject we have some odd notions. We believe, for instance, that to buy or sell, or claim human beings as property, is a sin, for which nothing short of immediate repentance can atone, and that to preach gradual repentance for any sin, is a scheme, whose preposterous folly can only be exceeded by its consummate wickedness. We believe that the Colonization Society was founded in unrighteousness; we know that it is sustained by deceitfulness, in many places; we have no doubt that New-England will ere long abandon the unholy scheme; no doubt that the colony at Liberia will prove a great curse to Africa; and finally, no doubt that Judge Payne, the Rev. Mr. Wright and thousands of others, will, when they have thoroughly examined both sides of the great question, become decided supporters of the principles of the Anti-Slavery Society.

PROFESSOR WRIGHT'S LECTURES.

The friends of Abolition in this city, have been cheered with two lectures from Professor WRIGHT during the last week. The first was delivered in Boylston Hall, on Sabbath evening, to a crowded audience; and the second, at the Temple, in Tremont-street, on Tuesday evening. They were an able vindication of anti-slavery principles, and a fair and just exposition of the unrighteous doctrines and plans of the Colonization Society. We are sure they made a deep and salutary impression upon all who heard them.

ITEMS.

TEMPERANCE CONVENTION. The National Temperance Convention met at Philadelphia on Thursday, and was organized as follows, viz:—President—Chancellor Walworth, of New-York. Vice Presidents—Roberts Vaux, Penn., John Tappan, Mass., Hon. Timothy Pitkin, Conn., Hon. P. D. Vroom, New-Jersey, Judge Hull, Del., John C. Herbert, Md., Col. Lumpkin, Ga., Dr. Wm. McDowell, S. C. Secretaries—Hon. Mark Doolittle, Mass., Rev. John Marsh, Conn., John Wheelright, N. Y., Dr. L. A. Smith, N. Y., Isaac B. Lloyd, Penn., Judge Darling, Penn., Rev. Robert Breckenridge, Md., Rev. W. Laidlow, Ohio. After the organization, the room being found entirely too small to accommodate the members and spectators, a committee was appointed to procure a more commodious apartment. A committee was also appointed to prepare business proper for the action of the Convention. The Philadelphia Gazette says:—The delegation, so far as we have had an opportunity of observation, appears to be composed of men of great respectability, talents and worth. A majority of all the States are represented, and the number of delegates is large. The proceedings will no doubt prove interesting.

Cast iron cents are manufactured and circulated in the empire State of New-York. Say no more about horn gun flints and wooden nutmegs.

TEMPERANCE IN ALBANY. The Temperance Recorder says:—By a unanimous vote of the corporation of the city of Albany on the evening of the 26th of April, it was determined that no license should be granted for retailing ardent spirits to be drunk in stores or groceries, the coming year.

A mouse nest was discovered a few days since, in a store in Cincinnati, elegantly formed of 12 bank notes which had been missing, supposed to have been stolen, for some time previous.

The National Temperance Convention was in session at Philadelphia last week. 360 members were present. Chancellor Walworth, of New-York, was President.

A son of Mr. Robert Rogers, aged 11 years, fell from the scaffold of one of the seventy-fours, at Charlestown Navy Yard, on Monday, and was so severely injured, that he died soon afterwards.

The 'Wandering Piper' was at Portland on Monday last, where he had been exhibiting for several days. He had made donations to the Portland Wood Society, the Female Orphan Asylum, and the First and Second Infant School Societies, amounting in all to \$62.12.

Mr. Frost stated in his address at the Young Men's Temperance meeting, that of 125,000 convictions for crime recorded in this country for one year (we believe 1829) 96,780 were distinctly traceable to the influence of ardent spirits.

PURE MILK. To guard the public against the deceptive practices of those who would poison their fellow creatures to enrich themselves, a company with a capital of \$150,000 has been formed and chartered by the Legislature of New-Jersey, called the N. York and Bergen Dairy Company. The object is to supply the city of New-York with pure and rich milk, from animals fed in the pastures of New-Jersey.

A work on Medical Jurisprudence, published some years ago, contains many accounts of feigned diseases, while the imitations were so exact as to deceive the most experienced physicians. One of the cases detailed is that of a young lady who frequently fainted at social parties, and a perfect was her manner of acting, that the deceit was a long time undetected. It was fi-

nally observed that her limbs failed her when standing near a certain young gentleman, so as always to be caught in his arms as she fell. After the trick was discovered her health was permanently restored.

CHOLERA.—This disease has re-appeared at Vicksburg, a flourishing town in Mississippi; twenty cases and seven deaths occurred there between the 20th and 29th of April.

In the Portland Advertiser, Mr. Brooks, who is now ascending the Mississippi, states that the cholera is in nearly every boat on the river. Several passengers were attacked on board the boat in which he was, and two had died, one a captain in the navy, who had with him a beautiful wife.

A Calculation.—A pains-taking citizen has made a calculation that there are 400,000 cigar smokers in the United States that puff away 3,000,000 of dollars annually. The same calculator makes 600,000 chewers, and 500,000 snufflers, whose amiable propensity costs annually seven millions!

Patents.—The number of patents granted for useful inventions in 1832 was 474, viz. to persons in Maine 21, New-Hampshire 11, Massachusetts 56, Rhode Island 4, Connecticut 29, Vermont 14, New-York 122, New-Jersey 82, Pennsylvania 82, Maryland 12, Virginia 11, North Carolina 5, South Carolina 4, Georgia 4, Kentucky 7, Tennessee 7, Ohio 54, Louisiana 1, Indiana 4 Mississippi 3, Alabama 2, Missouri 1, Michigan Territory 2, District of Columbia 7. Total 474.

The people of Montreal and Albany are making active preparations against the Cholera. The New-York and Philadelphia Authorities are, by some of the papers, charged with gross neglect.

Institution for the Blind.—The \$50,000 which it was expedient to raise promptly to constitute a fund towards the support of this excellent institution, has been subscribed, with some surplus, within three or four weeks.

A WORTHY MAGISTRATE. At the late session of the Superior Court of Buncombe county, N. C. William Carson, a Justice of the Peace, was found guilty of Grand Larceny, for stealing a gold watch. He was sentenced to receive ten lashes, and stand one hour in the pillory!

PUNISHMENTS. The punishment of flogging the bare back, is still continued in some of the southern States. In a late number of the Fayetteville, N. C. Observer, we notice the trial, at a recent superior court, of several slaves, upon whom lashes were ordered to be inflicted. Negro Sandy, belonging to Mr. Donald McGilvary, was convicted of grand larceny, and sentenced to receive thirty-nine lashes promptly at the time, and thirty-nine more on a subsequent Friday. Joel Jones, another negro, convicted of stealing a gold watch, was ordered to receive thirty-nine lashes, and be imprisoned until the court costs were paid. Joshua Wynn, found guilty of forgery, was sentenced to stand one hour in the pillory, and to undergo six months' imprisonment.

List of Letters received at the office of the Liberator, since our last paper was issued.

Richard Johnson, New-Bedford, Mass.; P. H. Greenleaf, Esq. Portland, Me.; Abel Standwood, Sherburn Falls, Mass.; S. G. Buffum, Fall River, Mass.

AN ADDRESS on the safety and practicability of applying the principles of the DECLARATION of AMERICAN INDEPENDENCE to human beings of all colors, by PROFESSOR WRIGHT, in Boylston Hall, on SUNDAY EVENING, at half past 7 o'clock. All the friends of humanity are invited to attend.

A collection will be taken to defray the expenses of the Hall.

The Address, at the West Centre St. church, advertised for Sunday evening, will be deferred on account of Professor Wright's lecture at Boylston Hall.

JOHN B. PERO,

NOS. 2 & 3,

(Rear of Dock Square, near the City Tavern).

HAS on hand the following articles, which he offers to sell (wholesale or retail) as cheap as can be bought elsewhere, viz:—Double distilled Lavender, Elliot's Silver Steel do., do. Extra Cologne, Scissors & Curling Tongs, Florida Water, English Dressing Combs, Honey Water, Pocket do., Bear's Oil, Fine Ivory do., Antique do., Emerson's Razor Strops, Cocoa Nut do., Pomroy's do. do., Ward's Vegetable do., Milk of Roses, Rinner's do. do., Otto of Rose, Cal-skin Pocket Books & Powder Puffs, Wallets, Superior French Hair Stocks, Cravats & Stiffeners, Glove and Suspender, Pomatun, Linen Collars & Bosoms, Hair Brushes, Superior Dutch Hones, Shaving do., Warren's Blacking, Clothes do., Day and Martin's do., Shoe do., Bell's Paste do., Tooth do., Silver Pencil Cases, Shaving Boxes, Tooth Powder, Snuff do., Magnifying Glasses, Wade and Butcher's Razors, Toffee Pieces & Curls, Hair Pins, &c. &c. Rodgers and Son do., April 27, 1833.

REMOVAL.

JAMES G. BARBADOES RESPECTFULLY informs his friends and the public generally, that he has removed from No. 56 to

NO. 26, BRATTLE STREET, where he still solicits their patronage, and is grateful for past favors. He has now on hand, for sale, a variety of NEW AND SECOND-HAND CLOTHING AND FANCY GOODS, viz.—Velvet and Bombazine Stocks, Linen Dickses, Suspender, &c. Also, a few dozen of Emerson's Razor Strops—D. Ritter's do.—Fancy Soap and Cologne. &c. &c.

REMOVAL.

ROBERT WOOD gives notice to his friends and the public, that he has removed from his former residence, to

NO. 2, BELKNAP STREET, where he will be happy to accommodate genteel persons of color, with board by the day, week, or month. Every effort will be made by Mr. Wood to suit the taste and convenience of his patrons. Patronage is respectfully solicited.

RESPECTABLE PERSONS OF COLOR, (none else) can be accommodated with board at the house of PETER GARDNER, No. 19, Powell Street, between Pine and Spruce and 5th and 6th Streets, Philadelphia. Philadelphia, May 21, 1833.

LITERARY.

DIRGE OF A CHILD.

BY MRS. HEMANS.

No bitter tears for thee be shed,
Blossom of being! seen and gone!
With flowers alone we strew thy bed,
O blest departed one!

Whose all of life, a rosy ray,
Blush'd into dawn, and pass'd away.
Yes! thou art fled, ere guilt had power
To stain thy cherub soul and form,
Closed is the soft ephemeral flower,
That never felt a storm!

The sunbeam's smile, the zephyr's breath,
All that it knew from birth to death.
Thou wert so like a form of light,
That Heaven benignly call'd thee hence,
Ere yet the world could breathe one blight
O'er thy sweet innocence:

And thou, that brighter home to bless,
Art pass'd with all thy loveliness!
Oh! hadst thou still on earth remain'd,
Vision of beauty! fair, as brief!
How soon thy brightness had been stain'd
With passion or with grief!

Now not a sully breath can rise,
To dim thy glory in the skies.
We rear no marble o'er thy tomb,
No sculptured image there shall mourn;
Ah! fitter far the vernal bloom
Such dwelling to adorn.

Fragrance, and flowers, and dews, must be
The only emblems meet for thee.
Thy grave shall be a blessed shrine,
Adorn'd with Nature's brightest wreath,
Each glowing season shall combine
Its incense there to breathe;

And oft, upon the midnight air,
Shall voiceless harps be murmuring there.
And oh! sometimes in visions blest,
Sweet spirit! visit our repose,
And bear from thine own world of rest,
Some balm for human woes!

What form more lovely could be given
Than thine, to messenger of Heaven?

[From Tait's Edinburgh Magazine for June.]

MY NATIVE ISLE.

Oh! tell me not of fairer lands,
Beneath a brighter sky;
Of streams that roll o'er golden sands,
And flowers that never die!

My native isle! my native isle!
Though bare and bleak thou be;
And scant and cold thy summer smile,
Thou'rt all the world to me!

The flower that on thy mountain's brow,
When wintry winds assail,
Securely sleeps beneath the snow,
Its cold and kindly veil.

Transplanted to a richer soil,
Where genial breezes play,
In sickly bloom will droop awhile,
Then wither and decay.

Such, such, thy sheltering embrace,
When storms prevail I feel,
My father's father's resting place,
Though cold, yet kindly still.

And ah! the floweret's fate were mine,
If doomed from thee to part—
To sink in sickening slow decline,
The canker of the heart.

Love's dearest bands, friendship's strong ties,
That round my bosom twine—
All past delight, all present joys,
My native isle! are thine!

If all were gone, like summer's dew,
Before the morning beams;
Still friends, that pass not, I should view
In thy wild rocks and streams.

Oh! may they still, thy changeful skies,
Thy clouds, thy mists be mine!
And the sun that saw thy morning rise,
Gleam on my day's decline.

My native isle! my native isle!
Though bleak and bare thou be,
And scant and cold thy summer smile,
Thou'rt all the world to me!

[From the Ladies' Mirror.]

BIRTHDAY THOUGHTS.

'Tis hurrying on—time's rolling stream—
Deeper and darker it dashes on,
And many a joy, and hope, and dream,
Beneath it is buried and gone.

'Tis hurrying on—there is no power
To stay its cold and turbid wave,
There is no rest—not an hour,
Save in the stillness of the grave.

'Tis hurrying on—and its drear way
Through desert wastes, o'er rock and shoal,
Darkening with waning life's decay,
Full soon will bear me to my goal.

So let it be—roll on—roll on—
Pass onward with thy mad'ning force,
Why would I rest thy wave upon,
And for what should I stay thy course?

Roll on—a thousand riven ties,
Love weeping o'er her withered flowers;
A thousand faded memories,
That haunt the track of former hours.

The pangs bereaved affection bears,
Departed joys, and pleasures gone,
And garnered griefs, and gathering cares,
All bid thy current, time, roll on.

Roll on—and yet more madly roll
On to the bourne of ages gone,
E'en if your stream I could control,
Still would I bid it wave roll on.

On—till the bitter strife is past,
And being's fitful dream is o'er,
And joy, and hope, and doubt is cast
Upon dark oblivion's shore. E. C. M.

FAME.

Tell me no more, no more
Of my soul's lofty gifts! Are they not vain
To quench its haunting thirst for happiness?
Have I not loved, and striven, and failed to bind
One true heart unto me, whereon my own
Might find a resting-place, a home for all
Its burden of affections? I depart,
Unknown, though Fame goes with me; I must leave
The earth unknown. Yet it may be that death
Shall give my name a power to win such tears
As would have made life precious.

MISCELLANEOUS.

EXTRACT FROM LECTURES ON SLAVERY.

BY GEORGE THOMPSON.

'I am very friendly to compensation, Ladies and Gentlemen; I should like the negro to be compensated. (Applause.) I should like to show how much we owe the negro for his hitherto uncompensated toil; what debt we owe to Africa, where no wind for ages has gone over her plains, without gathering up the sighs of bleeding, broken hearts; where there is no sand that has not been steeped with tears or the blood of captured victims. I should like to see what compensation we owe to the negro: how much to that aged man, tottering on the brink of the grave, whose limbs are now growing feeble, after years of unrequited toil; how much to that poor woman torn from her infant, and set to labor in the field, if, indeed, a valuation can be put upon the natural feelings of a mother towards the offspring of her body; and then I should like to strike a balance between the compensation due to the negro, and the compensation due to the planter. Eloquent speeches and arguments are made on the rights of the planter in the House of Commons, and an eloquent speech in favor of himself, and saying—'Take care of the planter, only think of the melancholy condition of the planter's wife if you reduce his income, by not giving him power to raise large crops and dispose of them. Give additional bounties to his sugar; lay more prohibitory duties on free-grown produce. Mind that you protect the planter.' Next morning, some lady sipping her tea, and reading the *Morning Post*, might say—'Dear me, what an amiable speech! How he pities the planter! Really, I feel inclined to pity the planter, too.' (Laughter.) And thus all the lady's sympathy would be on the side of the planter, and she would think nothing of the slave. But perhaps some friend by her side might justly whisper—'This gentleman, whom you are inclined to pity, is not in the West Indies, because he happens to be in London; he is not a planter, because he happens to be a member of the House of Commons; he is a mortgagee, and has certain parchment deposits with Messrs. Drummond & Co., giving him a claim on ten or fifteen hundred slaves, and emancipation would be the annihilation of the greater part of his securities. This is the source of his eloquence, consider this, and what remains, but a piece of empty, heartless, hypocritical declamation.' (Applause.) I am no enemy to compensating the slave owners, provided we do not make it a matter to be quibbled about, whilst 300,000 human beings are living and dying in bondage. As Lord Howick said some twelve months ago—'We ought not to be haggling about a question of pounds, shillings, and pence, while the victims of oppression are languishing in misery. If the rights of the negro are as sacred as those of the white man, we ought to set him at liberty, and settle scores amongst ourselves afterwards.' I have often heard that the moment we settle the question of compensation there is an end to the danger of emancipation; all the giants that are set up to frighten us, shrink into pigmies, and the phantoms evoked to deter us from proceeding, vanish into thin air. This reminds me of a gentleman who wrote a pamphlet, and said to a critical friend, who happened to be by—'Just give me your opinion of the title-page of this work?' There happened to be one word there that the critic did not like—'immediate,' for instance. Says he—'I hope you will expunge that word, I don't relish it at all.' The author taking a guinea out of his pocket, placed it upon the obnoxious word, thus said—'How do you like it now?' 'Oh,' said the critic, 'pocketing the guinea.' 'I like it very well; indeed, it will do uncommonly well; nothing can be better.' (Mr. Thompson excited repeated peals of laughter by the humorous manner in which he 'suited the action to the word' whilst making this illustration.) And thus if we put gold upon the word 'emancipation' all the danger vanishes, and we may emancipate the slaves as soon as we please. 'Put money in thy purse, and cheer—put money in thy purse.' (Laughter and cheers.)

FEMALE HEROISM.

It is related that, early in the last century, during a long war between France and Great Britain in which most of the northern tribes of the country, as well as the New England Provinces were involved, a small band of Canadian Indians, consisting of ten warriors attended by two of their wives, made an irruption into the back settlements of New England. They lurked for some time in the vicinity of one of the most exterior towns; at length after having killed and scalped several people, found means to take prisoner a woman who had with her a son of about twelve years of age. Being satisfied with the execution they had done, they retreated towards their native country, which lay at three hundred miles distance, and carried off with them their two captives.

The second night of their retreat, the woman formed a resolution worthy of the most intrepid hero. She thought she would be able to get from her hands the manacles by which they were confined, and determined if she did so to make a desperate effort to the recovery of her freedom. To this purpose, when she concluded that her conquerors were in their soundest sleep, she strove to slip the cords from her hands. In this she succeeded; and cautioning her son, whom they had suffered to go unbound, in a whisper, against being surprised at what she was about to do, she removed to a distance with great wariness the defensive weapons of the Indians, which lay by their sides.

Having done this, she put one of the tomahawks into the hands of the boy, bidding him to follow her example; and taking another herself, fell upon the sleeping Indians, several of whom she instantly despatched. But her attempt was nearly frustrated by the imbecility of her son, who, wanting both strength and resolution, made a feeble stroke at one of them, which only served to awaken him: she however, sprung at the rising warrior, and before he could recover his arms, made him sink under the weight of her tomahawk; and this she alternately did to all the rest, except one of the women, who awoke in time, and made her escape.

The heroine then took off the scalps of her vanquished enemies, and seizing also those they were carrying away with them as proofs of their success, she returned in triumph to the town from whence she had so lately been dragged, to the great astonishment of her neighbors, who could scarcely credit their senses, or the testimonies she bore of Amazonian intrepidity.—*Harpers' Indian Trails.*

AARON BURR. Every one acquainted with the public men of our country, must know something of Aaron Burr of this city, once Vice President of the U. States. His history exhibits a striking instance of blasted ambition. Of the most persuasive eloquence and bland manners, with a deep knowledge of the human heart, Aaron Burr looked forward in his early days, to the highest honors and distinctions of the republic. He had attained the highest but one; but before his dark and searching eye there stood but one obstacle to his ascent—it was Hamilton. The illustrious Hamilton, who had weathered the storms of the revolution by the side of Washington, and had saved the nation in her councils, what Washington saved

her with his sword and Fabian prudence, was a patriot too incorruptible to look coldly on, and see the rise of an unprincipled spirit, whose intellectual capacity only equalled his want of principle. To the eye of Hamilton, Burr was in politics what Benedict Arnold had been in the field—and his opposition to his designs partook of that keen and stern character which ever made Hamilton so terrible to the enemies of the true rights of the country.

They met at length on the dark and bloody ground, about two miles above Hoboken, on the Jersey shore, opposite this city. Hamilton fell—and as he fell, the earthly prospects of Burr darkened into a thick ribbed gloom.

Immediately after this catastrophe, the conduct of Burr began to excite attention. He frequently took sudden, rapid and distant journeys, disguised so as not to be known on the road. One week he would be seen at his office in New York—the next in a distant city, as if he had dropped from the clouds. It was at first supposed that he was suffering the agonies of remorse for the murder of Hamilton—but the eyes of Government soon detected the preparation for some act of violence. Arms and men had been gathered at different points, either for division of the United States, or for a descent upon Mexico, or for both objects blended. He was arrested in the remote West, and carried in irons for many hundred miles, through a country over whose Senate he had presided as the second officer of Government, to the place designed for his trial. He was acquitted of the charge of treason, but the irrevocable sentence of public opinion had gone forth against him. He became a wanderer in foreign lands.

Sometimes now, a little bowed down man, with his eyes fastened on the pavement, may be seen hurrying along the vicinity of Reed-st. His hair which was once as black as the raven's wing, is now blanched with the whiteness of snow. His eyes, which once shot lightning in their soul-searching glance, are now lustreless and dull.—*N. Y. Paper.*

KING SOLOMON'S BLACKSMITH.

And it came to pass when Solomon, the son of David had finished the temple of Jerusalem, that he called unto him the chief artificers, the head artificers, and cunning workers in silver and gold, and in wood and in ivory and in stone—yes, all who had aided in rearing the temple of the Lord, and he said unto them, 'Sit ye down at my table; I have prepared a feast for all my chief workers and cunning artificers. Stretch forth your hands, therefore, and eat and drink and be merry. Is not the laborer worthy of his hire—is not the skilful artificer deserving of honor? Muzzle not the ox that treadeth out the corn.'

And when Solomon and the chief workmen were seated, and the fatness of the land and the oil thereof were set upon the table, there came one who knocked loudly at the door, and forced himself even into the festive chamber. Then Solomon the King was wroth, and said, 'Who and what manner of man art thou?' And the man answered and said, 'When men wish to honor me, they call me Son of the Forge; but when they desire to mock me, they call me blacksmith: and seeing that the toil of working in fire covers me with sweat and smut, the latter name, O King, is not inapt, and in truth, thy servant desires no better.' But, said Solomon, 'why come you thus rudely and unbidden to the feast, where none save the chief workmen of the Temple are invited?'—Please ye, my Lord, I came rudely because thy servants obliged me to force my way; but I came not unbidden. Was it not proclaimed that the chief workmen of the Temple were invited to dine with the King of Israel? Then he who carved the cherubim said, 'This fellow is no sculptor, and he who inlaid the roof with pure gold, said, 'Neither is he a workman in fine metals.' And he who raised the walls, said 'He is not a cutter of stone.' And he who made the roof, cried out, 'He is not cunning in cedar wood; neither knoweth he the mystery of uniting pieces of strange timber together.' Then said Solomon, 'What hast thou to say, Son of the Forge, why I should not order thee to be plucked by the beard, scourged with a scourge, and stoned to death with stones?' And when the Son of the Forge heard this, he was in no sort dismayed, but, advancing to the table snatched up and swallowed a cup of wine, and said, 'O King, live forever! The chief men of the workers in wood and gold and stone have said that I am not of them, and they have said truly. I am their superior; before they lived I was created. I am their master, and they are all my servants.' And he turned him round, and said to the chief of the carvers in stone, 'Who made the tools with which you carve.' And he said 'The blacksmith.' And he said to the chief of the masons, 'Who made the chisels with which the stones of the Temple were squared?' And he said, 'The blacksmith.' And he said to the chief of the workers in wood, 'Who made the tools with which you hewed the tress on Lebanon, and formed them into the pillars and roof of the Temple?' Then, said he to the artificer in gold and in ivory, 'Who makes your instruments by which you work beautiful things for my lord the King?' And they said, 'The blacksmith.' 'Enough, enough, good fellow,' said Solomon: 'thou hast proved that I invited thee, and thou art all men's father in art. Go wash the smut of the forge from thy face, and come and sit at my right hand. The chiefs of my workmen are but men; thou art more.' So it happened at the feast of Solomon, and blacksmiths have been honored ever since.—*London Magazine.*

PRESENCE OF MIND. A physician of this city, one day last week, visited a patient near the navy yard, using for conveyance the horse and gig of a brother practitioner. Having completed the business of the call, he hastily sprung into the gig, but before he had got command of the horse, the animal put himself into a quick step for home, making his way along the street in a gait most unprofessional. The Doctor uttered in vain all those cabalistic terms of whom, kindly, &c. but the spirits that were up with the animal were not to be easily laid, and it became a matter of consideration, with the rider whether he should compound a broken neck for a broken limb. The wheels were continually making awful approximation at one side or the other, to posts and other impediments, coming in contact

with which would have finished the matter with him. The only hope lay in discovering some situation where both wheels would strike at one time, and thus prevent an upset at full speed. At length a stone post showed itself on one side and a loaded wagon on the other. The horse was anxious to avoid this defile, but a skilful use of the reins brought him happily between the two and in contact with both. The gig was shattered to atoms, but the rider escaped with only a few inconsiderable bruises, having pitched forward upon the horse.—(*Philadelphia*) U. S. Gazette.

POLITENESS.—I am extremely glad to see you.—There are more lies contained in these words, than in all the written speeches in a law shop, and yet the expression is on the end of every one's tongue.

Take an instance. Madam has pickles or sausages to make, and is up to her ears in pots and kettles, when Mrs. Somebody enters with six little ones, all dressed as if they had been freed from a six month's imprisonment in a band box. 'Bless me! I'm extremely glad to see you!' It is a whopper—it's a downright lie. In her heart she wishes her and all her brood to the—We'd like to have said it.

When we hear a person say, 'Do call again and see me,' it sounds to us very much like, 'John, show the Gentleman the way out.'

There is no such thing as sincere politeness. To be what the fashionable world terms polite, we must necessarily be hypocritical. The true characteristic of sincerity is bluntness, and a sincere man will never have the BACKACHE.

A Touch of the Sublime.—A young attorney in one of the interior counties in Alabama had volunteered his services in behalf of a man accused of murder. He arose and addressed the jury as follows: Gentlemen of the jury: In this town I have passed some of the happiest days of my existence; it is the scene of my childhood—I have pursued the rural walks and sylvan scenes of this delightful place—I have watched the sylph-like form of beauty as she glided through the mazy dance. All my earliest recollections and fondest hopes are clustered here. In throwing my eyes around this delightful apartment, I behold many of the earliest friends of my father—his dearest, fondest associates. Oh! how my throbbing bosom beats with gratitude to the Great Dispenser of all good, that he enabled me to return once more to this delightful village—to end my days amid its delightful pleasures. He proceeded thus far, and stopped for want of breath—stood a few moments viewing the audience, as if conscious of a mighty effort, and again commenced with these words: 'Gentlemen of the jury:—It is a pretty tough case—I don't exactly know what to think of it—you must use your own opinion about it.'

A Gig Made by a Blind Man.—At the paint shop of Messrs Harris & Clement, in this village, we recently saw a gig, the wood work of which was made throughout by a man, who is entirely blind. The workmanship of this vehicle to be sure would not well compare with that of some which stood near it, but we have seen much worse from the hands of persons who possessed the keenest vision. The father of this unfortunate individual has informed us that he is exceedingly patient and discovers considerable ingenuity in the manufacture of various articles; that within a year or two, without any assistance, he has shingled a common sized barn and made the doors; most of the shingles he laid in the evening. He can tell whether it is night or day, but cannot distinguish objects. His name is Chase, and he resides in Wendell an adjoining town.—*New Hampshire Spectator.*

Female Wit.—A certain reverend divine, of democratic principles, happened to be united to a lady of opposite sentiments, who was frequently exercised with severe turns of the headache. Not long since, after a short absence, his reverence entered a room, where he found his amiable consort much distressed with her old complaint; on which he observed to her, that he thought she had a very weak head, and asked her if she was not of the same opinion. 'Yes, my dear,' replied she, 'if common observation is just, that the husband is the head of his wife, I most certainly think I have a very weak head.'

MORAL.

MY FATHER'S GRAVE. Yesterday I paid a visit to my father's grave. A thousand recollections rushed like a torrent upon my mind. Seven summers have not passed away since I saw the green sod piled upon his breast; and O, shall I ever forget that hour, the most wretched of my life? Never shall I forget the sensations that filled my breast, as the cold damp sods fell rumbling upon his coffin; and never shall I forget the cold icy chill that rushed to my heart, as that melancholy sound grated my ear. It was then I saw myself thrown upon the cold and unfeeling world, a poor and cheerless orphan, with not one friend or protector, to give me one kind consoling word, save her whose affections time, nor circumstances, can ever alienate—she who will love me though all the world forsake me—she whose love nothing can weaken or obliterate—she who will ever watch over me with unceasing solicitude, who will smile at my prosperity, and weep at my misfortunes. Yes, though the glooms of sorrow and misfortune hover around my head, there is one to whom I will ever be dear, one whose love nothing can influence, and which will never forsake me, though I be disgraced and degraded forever—her, I need not name. Alas! how many changes have taken place since then—how many, like myself, have been made orphans—how many have drunk, to the very dregs, the bitter cup of misfortune and sorrow—and how many like myself, have been launched out into this world's billowy ocean, to buffet unaided and alone the various scenes of life!

TO DIE. It is an awful thing to die! to come so near the grave, as to feel its shadows on the eyelids and its chillness on the brow! It is an awful thing to stand upon the verge of the ghastly steep of death, expecting every moment to sink from all that is known and loved, into that unknown depth, which no human

line ever sounded—which no human eye can explore. But I tell you no vision of fancy—I tell you what has just happened amongst you, when I tell you that I have seen a young gentleman standing there—there where you would not stand for all beneath the sun—there, where the heart of the bravest is cold and pale with dismay—standing there, where it makes us tremble even to see another stand—and looking down with an eye which did not close, with a heart which did not falter, with serenity like an angel's, with immeasurable depth below. It was a sublime and affecting sight! Would that I could bring it before you with power; for this wide world, with all its changes, affords no scene of equal glory.

And what think you, sustained her in that fearful hour? Was it any native strength? Was it any firmness naturally belonging to the human heart? No! It was an unshaken confidence in the mercy of God: it was firmness borrowed from the Rock of Ages; it was continuing all night in prayer to God; it was leaning on the cross of Him, who died that we might live.

SIROP LES HERBE.

THIS syrup is offered as a sovereign remedy for general debility, colds, coughs, asthma, spitting of blood, all diseases of the breast and lungs, and indeed every thing leading to consumption. To those who may be afflicted with any of these troublesome affections, a trial is only necessary to convince even the most incredulous of the highly valuable qualities of this powerful syrup; and it may be taken in the most delicate state of health, being purely a combination of herbs, roots, plants, &c. &c.

The Proprietor of this Medicine does not recommend it in the general style, by saying it has made a thousand cures, or that she can produce hundreds of certificates; but she can say, from years of experience among her friends, and in her own family, that it will not only relieve, but entirely remove those complaints she has named above. The Proprietor of the Sirop Les Herbe is also fully aware that there are many spurious remedies offered every day to the notice of the public, and that many in their anxiety to obtain relief, and have been deceived by such impostures; and from that circumstance might be inclined to treat this as an imposition. To such she will only say, try it—as she is fully satisfied that wherever it has the advantage of a trial, its virtues will be acknowledged and its credit established, which is all she asks.

THE SIROP LES HERBE is put up in quart bottles, at \$1.50 each, and can be had by addressing a letter, post paid, either to LYDIA WHITE, at the FREE LABOR STORE, No. 42, North Fourth street, four doors below Arch street, or to the Proprietor, at her residence, No. 15, Spruce street, two doors below Second street, North side.

E. MOORE, Philadelphia. Also, to be had as above, THE BALM OF LEBANON—a cure for Dysentery, summer complaints, and Cholera Morbus. The subscriber can confidently recommend this Balm to those who may be afflicted with Dysentery or Cholera Morbus, as it has met with the most decided success, in all cases where it has been administered, for either of the above complaints;—and during the prevalence of Epidemic Cholera in this city, it was given in many instances to persons who were attacked with the premonitory symptoms, and had the effect of checking it at once. It is also particularly recommended to heads of families, as a safe and certain remedy for those diseases of the bowels to which children are liable.

The Balm is neatly put up, and labeled with directions for use, at \$1 per bottle or half bottle for 50 cents, and can be had by addressing a letter, post paid, directed as above. E. MOORE, Philadelphia.

Dec. 1.

PRUDENCE CRANDALL, Principal of the Canterbury, (Conn.) Female Boarding School.

RETURNS her most sincere thanks to those who have patronized her School, and would give information that on the first Monday of April next, her School will be opened for the reception of young Ladies and little Misses of color. The branches taught are as follows:—Reading, Writing, Arithmetic, English Grammar, Geography, History, Natural and Moral Philosophy, Chemistry, Astronomy, Drawing and Painting, Music on the Piano, together with the French language.

The terms, including board, washing, and tuition, are \$25 per quarter, one half paid in advance.

Books and Stationary will be furnished on the most reasonable terms.

For information respecting the School, reference may be made to the following gentlemen, viz:—Arthur Tappan, Esq., Rev. Peter Williams, Rev. Theodore Raymond, Rev. Theodore Wright, Rev. Samuel C. Cornwell, Rev. George Bourne, Rev. Mr. Haynes, New-York city;—Mr. James Forten, Mr. Joseph Caskey, Philadelphia, Pa.;—Rev. S. J. May, Brooklyn, Ct.;—Rev. Mr. Beman, Middletown, Ct.;—Rev. S. S. Jocelyn, New-Haven, Ct.;—Wm. Lloyd Garrison, Arnold Buffum, Boston, Mass.;—George Benson, Providence, R. I. Canterbury, (Ct.) Feb. 25, 1833.

WILBERFORCE HOUSE.

FRANCIS WILES respectfully informs his friends and the public generally, that his House, No. 152, Church-street, is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible. New-York, Feb. 21, 1833.

BOARDERS WANTED.

FIVE or six respectable persons of color can be accommodated with Board in a private family. Terms moderate. Inquire at No. 70, Cambridge-street;—J. W. Lewis, blacksmith's shop, same Street;—at No. 1, George-street Court; or at the Office of the Liberator.